

CONFIDENTIAL.]

[No. 3 of 1899.

REPORT ON NATIVE PAPERS

FOR THE
Week ending the 21st January 1899.

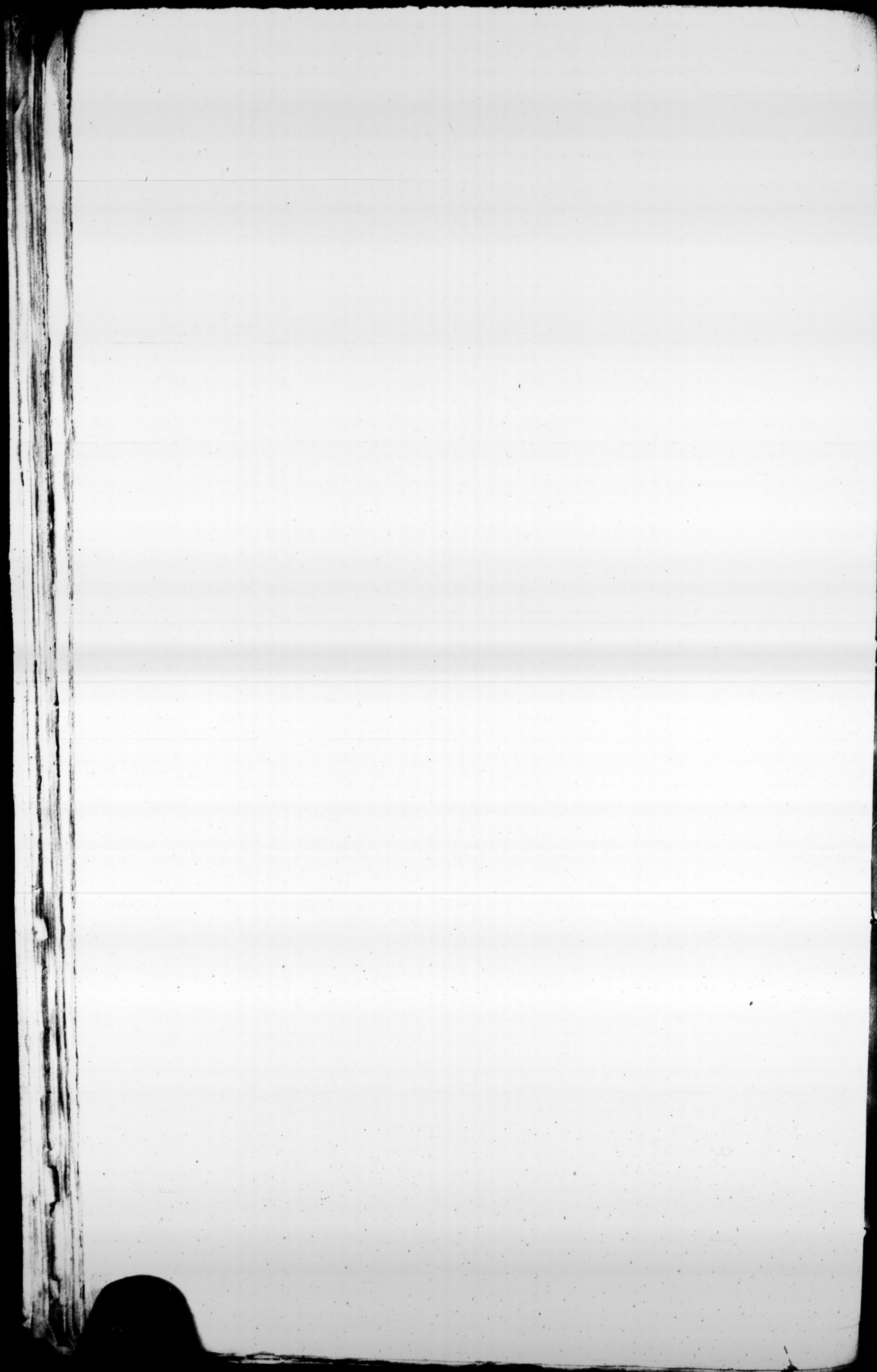
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		Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	25,000	14th January, 1899.	
2	"Basumati" ...	Ditto ...	15,000	19th ditto.	
3	"Hitaishi" ...	Ditto ...	800		
4	"Hitavadi" ...	Ditto ...	About 4,000	13th and 20th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	13th ditto.	
6	"Prativasi" ...	Ditto ...	.....	16th ditto.	
7	"Samay" ...	Ditto ...	3,000	20th ditto.	
8	"Sanjivani" ...	Ditto ...	3,000	14th ditto.	
9	"Som Prakash" ...	Ditto ...	1,000	29th December 1898.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Calcutta ...	200		
2	"Samvad Prabhakar" ...	Ditto ...	2,000	14th, 16th, 18th, and 19th January, 1899	
3	"Samved Purnachandrodaya" ...	Ditto ...	200	13th, 14th, and 16th to 19th January, 1899.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Calcutta ...	400		
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	.....	16th January, 1899.	
2	"Hindi Bangavasi" ...	Ditto ...	6,500	16th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta ...	.....	16th ditto.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ..	320	12th ditto.	
2	"General and Gauhariassi" ...	Ditto ...	330		
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Calcutta ...	.....	2nd, 6th, 9th, and 16th January, 1899.	
BENGALI.					
<i>Fortnightly.</i>					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	
<i>Weekly.</i>					
1	"Bangabandhu" ...	Chandernagore ...	.....	13th January, 1899.	
2	"Bankura Darpan" ...	Bankura ...	572	16th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	240	17th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	400	15th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,350	13th ditto.	
6	"Pallivasi" ...	Kalna ...	475		
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad. ...	655	18th ditto.	
2	"Pratihar" ...	Ditto. ...	603	13th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
URIYA.					
<i>Weekly.</i>					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	26th October and 2nd November, 1898.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150	20th October 1898.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	19th October and 8th November, 1898.	
4	"Utkal Dipika" ...	Cuttack ...	400	5th November, 1898.	
HINDI.					
<i>Monthly.</i>					
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
URDU.					
<i>Weekly.</i>					
1	"Al Punch" ...	Bankipur ...	500	24th December, 1898.	
2	"Gaya Punch" ...	Gaya ...	400		
BENGALI.					
<i>Weekly.</i>					
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	11th and 18th January, 1899.	This paper is not regularly published for want of type.
2	"Kangal" ...	Cooch Behar ...	.....	18th January, 1899.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
HINDI.					
<i>Monthly.</i>					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	January, 1899.	
BENGALI.					
<i>Fortnightly.</i>					
1	"Faridpur Hitaishini" ...	Faridpur ...	755	13th ditto.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
<i>Weekly.</i>					
1	"Barisal Hitaishi" ...	Barisal ...	300		
2	"Charu Mihir" ...	Mymensingh ...	900	9th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	15th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	13th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	14th ditto.	
ENGLISH AND BENGALI.					
<i>Weekly.</i>					
1	"Dacca Gazette" ...	Dacca ...	500	16th ditto.	
BENGALI.					
<i>Fortnightly.</i>					
1	"Tripura Hitaishi" ...	Comilla ...	450	16th ditto.	
<i>Weekly.</i>					
1	"Sansodhini" ...	Chittagong ...	120	11th ditto.	
BENGALI.					
<i>Fortnightly.</i>					
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	340		



II.—HOME ADMINISTRATION.

(a)—Police.

THE *Charu Mihir* of the 9th January says that not only is the Tangail Police in the Mymensingh district inefficient, but it does not hesitate to give its aid to the perpetration of injustice. From the telegrams which Ayesa Khanum of Tangail sent to the Magistrate and the District Superintendent of Police, it appears that she and her family are going to be expelled from Khanabari. The Deputy Magistrate ought to have himself made the investigation in this case instead of employing the police to make it. If he had done so, the truth would have come out, and the oppression which is being committed on the Khanums might have been checked. As it is, the Khanums have been compelled by the police to leave their house. The Magistrate and the Deputy Magistrate are requested to make a proper investigation.

CHARU MIHIR,
Jan. 9th, 1899.

2. The *Mihir-o-Sudhakar* of the 13th January is sorry to learn from a correspondent that on the 2nd January last, when the European and native constabulary lined the road on the *maidan* through which the Viceroy was to drive to the Proclamation parade, a respectable native youth who attempted to cross the road was slapped on the cheek by a native constable, while some Eurasians whom he was following crossed unmolested. When the youth complained to a European constable, he received this answer: “বিকান যাও, শূয়ার” (get out, you pig). Two or three Chinamen who similarly attempted to cross the road were seized by their pig-tails by the police and pushed by their neck. The writer has also learned that the police ill-treated spectators on the Howrah Bridge and elsewhere on the day of Lord Curzon's arrival in Calcutta. The attention of the authorities is called to the conduct of the police.

MIHIR-O-SUDHAKAR,
Jan. 13th, 1899.

3. The *Hitavadi* of the 13th January writes as follows:—
An obscene publication. A mufassal correspondent has sent us a booklet containing an obscene advertisement. The publication does not bear the name of the press where it was printed; it bears only the name and address of the advertiser. We fail to understand why the attention of the Police Commissioner has not been drawn to the publisher of this obscene publication, which is intended to excite the evil propensities of its readers. It is strange that the publisher has not yet been brought under the purview of the law. Is there no able officer in the Detective Department? Will the attention of the Police Commissioner be never drawn to the matter?

HITAVADI,
Jan. 13th, 1899.

It is a pollution even to describe how the author of this indecent publication has defended drunkenness and debauchery, how, addressing poor students and school-masters, he has tried to excite beastly passions in them. We shall therefore satisfy ourselves only with giving the purport of what is contained in this obscene publication. Here is a passage:—

“But let that be: we shall not waste many words upon an unnecessary point. Reader, if you be a *paramhansa*, an ascetic, hand over this book to a householder; you need not read it. Or, if you are a *Bhattacharyya* of *Bhatpara* and hold the opinion that the extinction of all desires is the highest aim of human life, I satisfy myself with prescribing for you plantain and *atap* rice, which are the proper food of an austere Brahman. But if you are neither an ascetic nor a *Bhattacharyya*, examine your desires and be always guided by your nature. Never do anything which your nature does not want.”

It is superfluous to say that to be guided by nature is, according to the writer, only another name for indulging in drunkenness and debauchery. Here is what he has to say about drunkenness:—

“Acquire the habit of drinking, and you will not only enjoy physical health, but will also attain mental and spiritual improvement. Drinking will give you *sattwashuddhi* or spiritual purification, pleasure and concentration, and by this means you will be able to acquire supernatural powers.”

The writer puts forward similar arguments in favour of licentiousness :—

“ Particularly for the sake of * * * *tattwasadhan* you will have to win over to your purpose handsome and youthful girls, prostitutes, and unchaste women who make and keep assignations. Let us say this briefly.”

But this is not all. Let us quote another passage :—

“ Reader, if you be a king and be blessed with many queens, you are certainly a fortunate man. Or if you be a *kulin* Brahman and a husband of many wives, then you, too, must be regarded as a man of good luck. Otherwise, you must have recourse to prostitutes or women who keep assignations. You must therefore have to know the art of finding them out from among other women and winning them over to your purpose. You cannot be expected to be possessed of money enough to keep many prostitutes in your pay. If you be a clerk or a school-master drawing a pay of Rs. 20 or Rs. 25, it will be beyond your means to practise the * * *tattwas* at an enormous cost. You must therefore know the art of *basikaran*, the art, that is, of winning over to your purpose the woman who has charmed your heart. A woman, be she the wife of a king or of a sweeper, who looks at you askance, certainly desires to be your slave. Bring all your arts into operation, and she will be at your feet.”

It is impossible for a member of a civilised society to give a full description of all that the writer of this obscene publication says with the view of appealing, in the name of religion, to the beastly propensities of man and polluting the morals of the student community.

HITAVADI,
Jan. 13th, 1899.

4. A correspondent of the same paper writes that the man, who has been appointed head panchayat for Brahmanbayera and 19 other villages in the Serajganj subdivision of the Pabna district, does not enjoy the confidence of the village people. It is expected that the authorities will revise the decision of the Inspector who has selected head panchayats for the said subdivision.

HITAVADI,
Jan. 20th, 1899.

5. The *Hitavadi* of the 20th January writes as follows :—
An obscene advertisement. A correspondent has sent us a post-card containing an obscene advertisement of a *maduli* or amulet entitled “Sikha Sankar.” It appears from the spelling mistakes which disfigure the advertisement that the advertiser is a man of no education. The advertisement is so obscene that we cannot reproduce it. We fail to understand how post-cards containing such obscene matter can be freely distributed through the post office in spite of the new Post Office Act. Is that Act an instrument intended only to oppress the vernacular press? Will not the police take the matter into their consideration?

(b)—Working of the Courts.

CHARU MIHIR,
Jan. 9th, 1899.

6. The *Charu Mihir* of the 9th January says that the slow progress of the enquiry into the alleged case of altering an order passed by the District Judge of Mymensingh on an application for leave and forging an entry in a service-book, has disappointed many people. It is believed that Mr. Hamilton, the present District Judge, will not be able to rise superior to the influences which kept Messrs. Harding and Anderson blind, as if under a charm. Both Messrs. Sen and Hamilton are fully acquainted with the details of the case. If, under these circumstances, a proper enquiry is not held, the writer will have to admit with the public that *Sannyasi* influence possesses no mean potency.

PRATIKAR,
Jan. 13th, 1899.

7. The *Pratihar* of the 13th January says that the notification of the High Court permitting those who were plucked at the last Mukhtarship examination and who hold certificates of having passed the Middle Scholarship examination to re-appear at the next examination having been issued so late as the month of September last, will hardly leave the intending candidates sufficient time to prepare for the examination. After the High Court's notification of March last, these boys had given up all hope of entering the Mukhtarship line and engaged themselves in other pursuits, and it was only after the September notification that those among them who wished to re-appear at the examination began to prepare themselves

for it. Great injustice has, therefore, been done to these candidates by appointing the examination to take place in the month of February next. As only one chance more has been given to these poor fellows to try their luck, it is hoped that the time for holding the examination will be put back by a month or two.

8. The *Basumati* of the 19th January writes as follows:—

A complaint against the management of Courts of Wards.

The duty of the Court of Wards is to protect the estates of the minor heirs of landlords. But no one, who is acquainted with the management of estates by Courts of Wards, can say that the noble object of the Government is being fulfilled. The estates of wards are not always protected and their interests often run the risk of being injured. Complaints against Managers of Wards' Estates are always heard. The *Bengalee* and our correspondents have complained against Rai Kailas Chandra Das Bahadur, Manager of the Chittagong Wards' Estates. Complaints are also heard against Mr. Buzlal Karim, General Manager of the Rangpur Wards' Estates. Mr. Buzlal Karim was for some time the Manager of the Bardhankatti Estate. In 1895, the ward, Kumar Chandra Kisor Rai, attained his majority and the estate came under his management. He complained to the Collector that the whole of his property had not been returned to him. The Collector reported the matter to the Commissioner and an enquiry was made by a Deputy Magistrate, who did not report in Mr. Karim's favour. But nothing has been done with reference to the complaint in question. The Revenue Board should consider whether the Collector ought to remain indifferent in the matter. The complaints do not perhaps reach the Revenue Board at all.

When an estate comes under the management of the Court of Wards a list is made of the movable and immovable property belonging to it. A copy of this list is filed in the Collector's office. When the estate comes under the management of its owner on his attaining majority, most part of the movable property is found missing. Should not the Manager be held responsible for such loss?

(d)—Education.

9. Through the machination of Rai Kailas Chandra Das Bahadur,

The Manisty educational circular in Chittagong revoked.

Mr. Manisty dealt a death-blow to education in Chittagong. But thanks to the kindness of the Lieutenant-Governor, the Commissioner's order has been cancelled. It is, however, strange that the District Board is still silent and has not yet communicated His Honour's decision to the schools whose grants were stopped or curtailed. The circular stopping and curtailing these grants was twice brought to the notice of the school authorities; but now that that order has been revoked, the District Board is making unnecessary delay in telling them whether the grants will be again paid or not. But why this delay? Mr. Manisty is no longer in Chittagong. Why then this hesitation to inform the Chittagong schools that the Manisty circular has been revoked? The reason is not far to seek. Mr. Manisty has left Chittagong, but Rai Kailas Chandra Das Bahadur, the flesh of his flesh and bone of his bone, strong in his strength and powerful by his power, still lives in the district as the redoubtable Vice-Chairman of the District Board and the Manager of the Wards' Estates. This is why an effort is being still made to ruin the schools. The last cyclone has turned Chittagong almost into a cremation ground, and it is enough that the schools have maintained their own against overwhelming difficulties for seven months. They will not live if their grants are still delayed. It is natural for Kailas to feel a mental pang in informing the public that the order of his former master has been cancelled. But the present local authorities are not fond of flattery. Why then are the schools being ruined?

10. The *Statesman*, writes the *Bangavasi* of the 14th January, has

The present system of Indian education.

published an excellent article on the indifferentism of the educated Indian. The educated Indian, says the writer, is not enthusiastic about anything. He is enthusiastic neither about science nor about literature, neither about the fine arts nor about trade, neither about religion nor about morality. Enthusiasm is the secret of success, but the educated Indian is not an enthusiast; he

BASUMATI,
Jan. 19th, 1899.

HITAVADI,
Jan. 13th, 1899.

BANGAVASI
Jan. 14th 1899.

is absolutely indifferent. Let him have a snug situation in a Government or any other office and he is satisfied. To wear a clean shirt, to smoke a cigar with a wrinkle in his eyebrows, to enjoy his leisure in a style of indolence, and to indulge in scandal and small talk is, in his opinion, the highest earthly bliss. Earnestness, worth the name, must contain an element of self-sacrifice, but the educated Indian youth is not willing to make the least self-sacrifice for his country or society. Is the education worthy the name—asks the *Statesman*—which makes the Indian youth absolutely indifferent to everything? Let the writer answer the question. Englishmen have introduced this novel system of education into this country from over the seas, and they alone can correctly define its characteristics. As for ourselves, we have not yet been able to make out the head or tail of this system of education. We look upon the B.A.'s and M.A.'s as the artificial results of an unnatural system of education. Just as the heated sand in the frying pan expands the paddy and makes the grain burst out of the husk, so every year there is a course of University examinations, out of which burst forth a whole crop of B.A.'s and M.A.'s

(e)—*Local-Self Government and Municipal Administration.*

DACCA PRAKASH,
Jan. 15th, 1899.

11. The *Dacca Prakash* of the 15th January says that the manner in which Maulvi Fazlal Karim, Subdivisional Officer of Munshiganj in the Dacca district, got himself elected as the Chairman of the Local Board, shows in what way the objects of local-self government are frustrated by ambitious officials. The Subdivisional Officer was personally present at the election of members for the Srinagar thana. For some reason or other, a sufficient number of voters did not present themselves at the polling, although Srinagar is inhabited by 29,000 educated and respectable men. Taking advantage of this circumstance, the Maulvi threatened to declare the election a failure. But the candidates present entreated him to wait a little more. At first, he refused to listen to their request, but, at last, consented to wait if the elected members gave a promise to elect him their Chairman. The candidates agreed, and the Maulvi extended the polling time. Within a few minutes a large number of voters presented themselves and the elections were duly made. In the Munshiganj thana, the members elected and nominated were mostly pleaders who are just now in high favour with the Maulvi on account of his breach with the mukhtars.

Thus in Munshiganj, which is a foremost subdivision in Bengal, the members of the Local Board elected the Subdivisional Officer their Chairman without uttering a single word of dissent, and so proclaimed to the world that in their advanced and enlightened subdivision there was not a single non-official gentleman fit to hold that office. Even Babu Prabhat Chandra Chatterji and a large number of other retired Deputy Magistrates who live in the subdivision were not thought competent to fill it! The conduct of the Munshiganj Local Board proves that this country is not yet fit for the privilege of local-self government, and that the praise which Government itself has up to the present bestowed on local-self government institutions has not been deserved.

BASUMATI,
Jan. 19th, 1899.

12. A correspondent of the *Basumati* of the 19th January complains of mismanagement in the Santipur ferry ghât. Those who use this ferry ghât are put to great inconvenience. They have to wade through knee-deep water to the ferry boat. There are three ferry boats at the ghât; but only one is regularly plied.

(g)—*Railways and communications, including canals and irrigation.*

HITAVADI,
Jan. 13th, 1899.

13. A correspondent of the *Hitavadi* of the 13th January complains that the train on the East Indian Railway, which leaves Howrah at 6-23 A.M., is availed of every day by railway coolies who enter into it with their shovels and baskets to the great inconvenience of the passengers. Being railway servants they are hot-tempered and do not hesitate to insult the passengers if they venture to protest against their intrusion. The railway authorities will do well to provide these coolies with separate accommodation.

The editor corroborates the complaint of the correspondent. During the last Christmas vacation Babu Pramathanath Biswas was coming from Chander-nagore to Howrah. Some coolies were about to enter into his compartment when he shut the door, telling them that the compartment was full, and there was no room for them in it. Upon this the coolies insulted him, and one of them behaved so insultingly towards him that he was obliged to bring his conduct to the notice of the Guard at the Howrah station. The Guard referred him to the station-master, and that functionary, on hearing his complaint, rebuked him and threatened to hand him over to the police. It is to be hoped that Colonel Gardiner, the Agent of the East Indian Railway, will take steps to remove this cooly nuisance.

14. Ill-treatment of passengers by railway servants, writes the same Highhandedness of railway paper, has become a common occurrence. These employes. railway servants are ill-educated, and having secured employments in the railway service become so proud that they look upon the whole world as something beneath their notice. The railway authorities do not try to keep their employes in check and are not always willing to listen to the complaints of passengers and redress their grievances by punishing offending railway servants. This has only served to increase the arrogance of these railway employes, and they never hesitate to insult and ill-treat passengers on the smallest pretext. On the 28th December last, a gentleman left Calcutta for Chingrihata by the 3-13 train on the Eastern Bengal State Railway. The compartment occupied by him was packed up with fifteen passengers. At the Jadavpur station the guard wanted to put more passengers into this compartment when the said gentleman, an old and infirm man who was already feeling great inconvenience, protested against the guard's conduct. Upon this, the guard got angry, abused the gentleman and struck him with the butt end of his flagstaff. The gentleman in question was a Municipal Commissioner and Honorary Magistrate. He was also a Sanskrit teacher of Sir Steuart Bayley. The insulted passenger has brought the guard's conduct to the notice of the Traffic Superintendent. It is to be hoped that that officer will take his complaint into his favourable consideration.

HITAVADI.
Jan. 13th, 1899.

15. A correspondent of the *Sanjivani* of the 14th January writes as follows:—

A railway complaint.

On the 2nd January last, I went to the Sealdah station to see my father, mother, and younger brother off by the Goalundo mail train. Seven or eight minutes before the train started, I heard a cry from the compartment next to the one in which my mother was. On enquiry, I was told by the third class female passengers who occupied it, that there was a man in the water-closet attached to the carriage. On entering into the carriage, I first heard a sound in the closet and the next moment saw a man under the hole of the privy. As the door opposite to the platform was locked and I could not, therefore, get out on that side and apprehend the man, I thought it advisable to seek the assistance of the authorities, but I found no railway employe on the platform. I went to the police-station, which was very near, but the daroga in charge referred me to the station-master. On coming back I found an European employe, probably the assistant station-master on the platform, and told him everything, but he roughly replied :—"Go away. I don't hear you; I have nothing to do with it."

I said :—"The Police Sub-Inspector has referred me to you."

European :—"What am I to do? I can't help it."

I :—"I think the man can still be apprehended."

European :—"Who are you? Are you a passenger by the train?"

I :—"No."

European :—"Then you have no business to interfere in the matter."

I :—"I have every business, since my mother is travelling by this train. I am entitled to have the matter enquired into."

Seeing that I was not inclined to desist, he referred me to the station-master. I saw that officer, and told him what I had seen. He said :—"The hole is barred; how could a person get out? I answered that I saw a man with my own eyes first under the hole, and I was sure I saw him and heard him drop down. The bell rang and the station-master told me he had no time. I came out of the station-master's room and noticed the Sub-Inspector referred

SANJIVANI,
Jan. 14th, 1899.

to above and four or five ticket-collectors standing in front of the carriage in question. One of them told me that it was useless to see the station-master in the matter. The station-master himself now came out and, speaking something to the European employé mentioned above, asked a ticket-collector if he had looked into the matter. At this, two ticket-collectors went with me to inspect the privy. On their return, they were asked if they thought a man could pass through the hole. Finding them hesitating to give a reply, the station-master asked them to take a measurement of the hole. They hesitated, and the station-master himself went to inspect it. After seeing it, he said contemptuously that my head could not possibly pass through it and went away. I had, therefore, no alternative but to place my mother and younger brother in the same compartment with my father, which was a compartment intended for male passengers. The hole was of a size to easily allow a boy of fourteen or fifteen to pass through it.

PRATIVASI,
Jan. 16th, 1899.

16. A correspondent of the *Prativasi* of the 16th January complains about the management of the Bengal Central Railway.

Complaints against the Bengal Central Railway.

(1) The local train which leaves Khulna only ten or twelve minutes after the arrival of the Calcutta day-train waits on the second line from the platform, leaving the first line for the Calcutta train. Intending passengers by the local train have to cross the first line in order to get into their train. This is a source of serious danger to them. Either the local train should be made to wait on the first line, or an overbridge should be constructed in order to save passengers the necessity of crossing the first line in order to get into their carriages.

(2) In many intermediate stations sale of tickets is not begun until there are only five minutes or so for a train to arrive. It often happens that the ticket-seller cannot be found even when a train has arrived.

(3) The second class carriages in the local trains are only intermediate class carriages made to look smarter by dint of rubbing and painting. They are not provided with water-closets.

(h)—General.

SANSODHINI,
Jan. 11th, 1899.

17. The *Sansodhini* of the 11th January thanks Mr. Collier, Commissioner of the Chittagong Division, for his dismissal of the case in which his predecessor, Mr. Manisty, had called upon Babu Jogesh Chandra, zamindar

Harassment of a zamindar by the revenue authorities of Chittagong.

of Chittagong, to show cause why the mutation of his name in the Collectorate register should not be cancelled. The authorities are requested to enquire why this case was at all instituted. Babu Jogesh Chandra was a ward of the General Manager of the Wards' Estates for eight years, and it is rather strange that after his claim to the zamindari he inherited had been thus admitted, his claim to mutation should be questioned merely on the ground of his having taken out no probate. The mutation of his name was effected by a dozen Deputy and Sub-Deputy Collectors, and not one of these officers raised any objection. But, all of a sudden, Mr. Manisty thought fit to question his right. Considering that when Jogesh Babu got his property from the General Manager there was not a pice saved, the suit would have totally ruined him if it had gone on, and the fact of its institution reflects the highest discredit on the authorities who had no other motives in instituting it except the harassment of Jogesh Babu. It is strange that the Court of Wards, (the Collector and the Commissioner) which was entrusted with the charge of Jogesh Babu's life and property, should itself have conspired to ruin him.

HITAVADI,
Jan. 13th, 1899.

18. A correspondent of the *Hitavadi* of the 13th January complains that the pay of the Civil Hospital Assistant in Bengal is very low and inadequate. It is impossible for a gentleman to maintain a family on a monthly income of Rs. 25 or Rs. 30. The Hospital Assistants have to do duties similar to those performed by Assistant Surgeons. They have to go through almost the same course of study as Assistant Surgeons. The pay of an English-knowing Civil Hospital Assistant should be at least half of the pay of an Assistant Surgeon, and the pay of a Civil Hospital Assistant ignorant of English should be half of the pay of a Sub-Assistant Surgeon in the Punjab.

Pay and prospects of Civil Hospital Assistants.

19. The same paper writes as follows:—

The case of the Cantonment Magistrate of Rawalpindi.

It is long since Mr. Lethbridge, the Cantonment Magistrate of Rawalpindi, was charged with borrowing money. Mr. Beames, the late Commissioner of the Burdwan Division, was compelled to resign for borrowing money. But nothing has as yet been done to Mr. Lethbridge. The Commission appointed to enquire into the charge against him held their sittings *in camera*. This does not reflect credit on the authorities.

The Cantonment Magistrate was a Lieutenant before the charge was made. He is now a Captain. The bungalow, which he built at a cost of Rs. 3,500, was sold by him to Bhai Bhut Sing at Rs. 13,000. This Bhut Sing has this year been made a Rai Bahadur. Say what other people may, we do not think that the sale of the bungalow has anything to do with the honour conferred on Bhai Bhut Sing.

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III.—LEGISLATIVE.

20. The *Bangavasi* of the 14th January has the following:—

The Calcutta Municipal Bill.

There can be no doubt that if the Calcutta Municipal Bill is passed into law, it will become hard for the middle class natives of the town to continue to reside in it. It is also certain that in that case a considerable number of even the proprietors of *bustees* and big houses in Calcutta will find themselves losers in various ways. We have in previous issues of this paper examined the Bill, section by section, and pointed out the inconveniences that are likely to result from the proposed legislation. We cannot, of course, say that the provisions of the Bill which appear so inconvenient and objectionable to our common sense are not viewed in that light by intelligent English officials who are always anxious to promote the people's welfare; and yet we are not prepared to hold that these officials would knowingly and deliberately place countless Hindus and Musalmans under the law's grinding machine. The only alternative that is then left to us is to suppose that it is only in view of some ultimate good and for the purpose of saving us from some calamity which may befall us in the future that Government is about to enact this law, which, though appearing so rigorous at present, is likely to prove very agreeable in the end. Let us consider the matter a little more fully.

Calcutta is a town made by Englishmen, and has been built on the European plan and method. In order to live in Calcutta one must live at least in some measure in an English style, and the Hindu and the Musalman, if they are to regulate their daily life by means of mechanical appliances, will find it necessary to imitate the ways and manners of Englishmen. In Calcutta everything is now being done by machine and mechanical appliance, and that is why we, too, are obliged, whether willing or not, to give ourselves the airs of an Englishman. But the Hindus and Musalmans of India, however large the extent to which they may have received the polish of Western civilization, can never like the negroes of America become more English than Englishmen themselves. You may put on a hat and a coat, you may dream your dreams in English, you may even perform the offices of nature after the manner of an Englishman, and yet Bengali and Hindu that you are, you can never so far forget yourself as to become a complete Englishman. The fact is, it is daily becoming increasingly difficult for a Hindu, and for the matter of that for a Musalman, to live in Calcutta, because it is the Englishman's city. We shall not be able to become Englishmen in the fullest measure, and we shall not, therefore, be able to live in the Englishman's city, Calcutta, for ever. The English are every day making new discoveries in medicine, hygiene and sanitary engineering, and their cities and towns are undergoing frequent changes. We, Hindus and Musalmans, cannot bear such constant changes. Such frequent changes turn our heads, and extremely distress us. No other people can feel the soreness and inconvenience of change so acutely as we do. We are an eminently conservative people. Amongst us a single article of furniture, a jug, for instance, serves three successive generations, the candle stick used by the great grandfather comes in time to light the parlour of the greatgrandson, and the grandson and the granddaughter-in-law have for their drinking vessel the *ghati* which served the same purpose in the days of the father and in the days

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of the grandfather before him. It does not do for us to daily change our plate and utensils in the way people change their glass tumblers. And yet such is the peculiarity of the British administration that even in the matter of administration it is found necessary to prescribe changes similar to the changes of diet and dress necessitated by changes the seasons undergo. That which is law to-day will not be law to-morrow, and the law that will be passed to-morrow will be repealed the day after. The legislative activity of the British Government waxes and wanes like the phases of the moon. We are not able to become anglicised, and over and above this there is this change of law morning and evening. It is no wonder that we should feel uneasy and inconvenienced.

But where is the remedy for this state of things? You have been all this time protesting loudly against the new Bill, crying and rolling on the ground and making your prayer with your hands on the feet of the authorities as humble suppliants. But has your *abdar*, we ask, been ever granted? Has Government ever made any concession in a matter on which you may have resolutely set your heart? Lord Ripon gave us local self-government as a matter of favour, and as a matter of favour did Sir Richard Temple give us the privilege of rendering *begar* service in connection with the conservancy of the metropolis. Thanks to the legislation initiated by Viceroy and Lieutenant-Governors who have come after them, we are now going to be deprived of that favour and kindness. Children of poor parents as you are, the gift of a piece of red cloth filled you with such delight that you have been so long whirling yourselves in ecstasy and dancing and jumping about in joy in utter bewilderment. What if the gift is now to be returned? What is there to be sorry for in that? The torn rags, which have always been yours, will remain. You may go and live in the village, aye in a forest, if you are so minded. Overcrowding will cause outbreaks of disease in Calcutta and ruin the trade of the ruling race, and we, too, shall then fall into hopeless difficulty. The town should, therefore, be kept free from overcrowding. The Englishman must promote the conservancy of Calcutta, the Englishman's city, in the light of his own science. The Bengali Babu must, therefore, give up his Babuism and his speechifying, and forgo his ascendancy. He must, therefore, bid farewell to the luxury of one-pice ice, tramway travelling and the not-to-be-spoken-of thousand and one comforts and conveniences which residence in Calcutta commands and settle in a village. Certainly this will not be bad. It will be a blessing born of a curse.

VI.—MISCELLANEOUS.

SARASWAT PATRA,
Jan. 14th, 1869.

21. The *Saraswat Patra* of the 14th January has the following:—

Lord Ripon and Lord Curzon.

It is now many years since all India one day united as one man to bid a loyal, grateful and touching farewell to Lord Ripon on the shores of Bombay. From that day, the Indians have looked with anxious eyes into the interior of every Viceroy that has come after Lord Ripon in order to find if anywhere there lay lurking any likeness of his Lordship. But alas! they have failed to find such likeness. India's loyalty is unfailing. She makes an offering of the loyalty which is innate in her to every Viceroy who comes to rule her. But she has not been able to worship any Viceroy after Lord Ripon with the devotion, gratitude and heartiness which Lord Ripon drew from her. It is a fact that whenever a new Viceroy arrives in India, the Indians first search in him for any of those qualities which Lord Ripon possessed, and are encouraged or depressed according as they find such qualities or not.

But there has burst forth in India a loud shout of joy on the arrival of Lord Curzon. And why? Why have the people of Calcutta given his Lordship such an enthusiastic reception as was never before given to a new Viceroy? Is it because Lord Curzon is a wise, learned, handsome, young man? Or is it because his wife is a beauty or the favourite daughter of one of the foremost millionaires of the world and was most exquisitely attired when she came? No, not this or that. Those who say that these were the reasons for Lord Curzon's enthusiastic reception are entirely mistaken. The true reason is very different from all these. India has given such a reception to His Lordship because keenly expectant as she always is to find in every Viceroy some likeness

of Lord Ripon, she has seen some likeness between the ex-Viceroy and the new which re-awakened in her mind the memory of the ruler who has gone away.

Lord Ripon knew that the foundation of the British Empire in India should rest upon the loyalty of the subject people, upon their belief in British greatness and upon their sincere love of the ruling race; and that the good of the Empire lay in the performance of acts calculated to awaken and deepen these sentiments in the minds of the ruled. Lord Ripon was a strong-minded man, and what he believed to be right he executed without swerving one inch this way or that, and without caring whether by doing it he pleased or displeased anybody. He established in India that rule of peace, tranquillity and affection which prevailed in the time of King Ram.

It is not yet known on what line Lord Curzon will rule the country. But from the speeches which His Lordship delivered in England after his appointment to the Viceroyalty, it may be seen that he is the possessor of as much independence and strength of mind as Lord Ripon, and is a lover of truth like him. The Indians have heard in his words an indistinct echo of the same sentiments of justice, kindness and affection for the subject people which found expression in Lord Ripon's speeches. As a matter of fact, Bombay, which has the privilege of according the first welcome to every new Viceroy, was startled to hear from Lord Curzon a repetition of the same sentiments which Lord Ripon uttered years ago on a similar occasion.

Lord Ripon spoke as follows:—

"We are told that it does not become him who putteth on his armour to boast himself as the man who takes it off; and therefore I am not at all inclined upon this occasion to make to you and, through you, to the community of India, any large promises, or to, lay before you any extensive programme. I should prefer that your judgment should be pronounced, as I am sure it will be, intelligently and fairly upon my conduct when you have been able to judge of me by my acts. I will only say this, that it will be my constant endeavour to devote earnestly and assiduously any powers which I may possess faithfully to discharge my duty to my sovereign and to the people of India."

Compare with this Lord Curzon's first utterance in India:—

"No one can be more conscious than myself that the verdict to be passed upon my administration depends not upon glittering promises or fair prophecy now, but upon actual performance later on. The time for rejoicing is not when a man putteth on his armour, but when he putteth it off. I shall be tenfold better pleased if, when I weigh anchor from these shores and when all eyes are turned towards my successor, any of you who are now present can come forward truthfully to testify that during my time I have done something, if it be but little, for this land, which next to my own country, is the nearest to my heart."

Is not the music of both these speeches set to the same tune? When two men express similar sentiments under similar circumstances, it is fair to suppose that there is a resembling chord somewhere in their hearts. This speech of Lord Curzon's unconsciously revived Lord Ripon's memory in the minds of the Indians. And that is the secret of the enthusiastic reception they have given to His Excellency.

22. The *Bangavasi* of the 14th January, which gives a protrait of Lady Curzon, has the following:—

Lady Curzon.

We have given an account of Lord Curzon, but have not as yet said anything about his lady. If His Excellency is not offended, we may make bold to say that we have, so far, dealt only with his external person, but not with the life which inspires it—in a word, we have not said anything about her who is to His Excellency dearer than his life. Let us now make amends for this omission and say something about the handsome and accomplished wife of Lord Curzon. Lord Curzon has now become the ruler of the whole Indian Empire, including Burma, and will hold sway over three hundred millions of people. Let us this day give some account of one who holds undisputed sway over even this mighty ruler—who is in fact the ruler of our ruler, the protector of our protector, the authority superior to the highest authority in the land.

Lady Curzon comes of an American family. She met our Viceroy at Washington and there won his heart. Lord and Lady Curzon were married in

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the sweet spring of 1895, that is, in the month of April of that year. It is only four years since they were married, and two daughters have been born to them. Our Viceroy is an accomplished gentleman and no less accomplished is his lady. Marriage is a Divine dispensation, beyond human control, and seldom are husband and wife so well-matched as have been matched Lord and Lady Curzon.

Lady Curzon has inherited all the virtues of her father. The father is a man of iron resolution. He possesses unfailing perseverance and never gives up the pursuit upon which he has set his heart. The daughter resembles the father in this respect. She, too, possesses unshakable resolution and has the patience to wait for the fulfilment of her purpose. Womanly fickleness can never disturb her heart. The father is farsighted and can, from a study of the present, infer what the future will be. The daughter has inherited this rare gift from her father. The daughter, like the father, can also keep her head cool in the midst of trying difficulties.

Through the grace of God, Lady Mary has been born the daughter of a rich, wise, and accomplished father. She has come to the world, endowed with keen intelligence. With her rare intellectual gifts she combines in herself rare personal charms. In her, virtue and beauty have been splendidly blended, and, figuratively speaking, she is like a diamond set in gold or the full moon in the clear autumnal sky. It is very rarely that we find beauty so wedded to virtue. As a general rule, where we find beauty we do not find virtue and where we find virtue we do not find beauty. Nothing but singular good luck endows a person with both virtue and beauty, and it must be a woman's rare good fortune if she happens to rival Rati (wife of the god of love) in beauty and Saraswati (goddess of learning) in intelligence. But Lady Curzon is something more than this. She rivals Rati in beauty, Saraswati in intelligence and Lakshmi (goddess of wealth) in the profuseness of her worldly possessions—she is the gifted, accomplished and learned daughter of a millionaire. In beauty, she closely approaches the poets' ideal:—

“There in the fane, a beauteous creature stands,
The first best work of the Creator's hands;
Whose slender limbs inadequately bear,
A full-orbed bosom, and a weight of care;
Whose teeth like pearls, whose lips like Bimbis show,
And fawn-like eyes still tremble as they glow.”

(Wilson's translation of “*Meghduta*.”)

Her colour is like that of molten gold, its whiteness having already assumed a tinge of red in the warm climate of this country. Her teeth are like a set of pearls. Her waist is beautifully slender. Her “raven tresses” setting off the whiteness of her white complexion, make her look like the very image of Saraswati. Her well-shaped head with its black hair is beautifully placed upon her swan-like neck. Her eyes are not dark, neither are they tinged with red. Their colour is rather handsomely purple. Ever restless as they are, they are beaming with intelligence. Lady Curzon bears in her handsome person all the auspicious marks of prosperity. Her forehead is small and narrow. Her neck is like the neck of the swan, and her voice resembles the voice of the cuckoo. As we have already said, her eyes sparkle with intelligence—her eyes, which are silently eloquent. At first sight, her face looks like the face of a proud woman. But look at it closely and you will find in it not pride but self-reliance. Lady Curzon wants to lead and not to be led; she wants to rule and not to be ruled. In childhood she was the leader of girls like herself. In youth she has been the leader of young women. Now she is the leader of millions of men and women. Lady Curzon knows how to rule. In fact, she seems to have been born and bred to rule—as if Nature has endowed her with rare and noble virtues advisedly with the object of making her the consort of India's Governor-General. Lady Curzon rules not only the society of women, but also the society of men. To see her is to respect and revere her.

There is some peculiarity also in the dress of Lady Curzon. There are ladies who wear splendid dresses which serve only to conceal their personal charms, and the dress and not its wearer becomes the observed of all observers.

Not so Lady Curzon. She and not her dress is the cynosure of all eyes. No dress, however splendid, can outshine the splendour of her beauty.

Lady Curzon's intellectual qualities are by no means outshone by her personal charms unparalleled as these are. She has never betrayed that light-mindedness which is the characteristic of the ordinary woman. Her speech is grave and sedate, and even the learned and wise listen to her with respect and attention. It is said that the learned, wise, intelligent Lord Curzon was attracted first by his consort's speech and then by her beauty and good qualities. Before her marriage Lady Curzon was the centre of the political world of the United States. Not only the position of her family, but also her own rare qualities entitled her to the respect of great statesmen, great politicians and great ambassadors. Her marriage assembly was, so to speak, a second Congress. Mr. Cleveland, the President of the United States, himself performed the function of welcoming the guests, and his wife helped her friend in her toilet. There can be no doubt that Lady Curzon, who has always been paid great respect in the highest circles in the United States, is by nature and education pre-eminently qualified to be the consort of the ruler of India.

23. The same paper has the following:—

Dr. Welldon's speech on Christian Missions in India.

We are glad to see that the English newspapers in this country headed by the *Englishman* and the *Amrita Bazar Patrika* have commented upon our article on the new Lord Bishop of Calcutta. This leads us to hope that our remarks will be brought to the notice of Dr. Welldon. Inspired with this hope, we propose to say something more clearly upon the subject.

"It is the duty of England to make India Christian"—this was the burden of Dr. Welldon's speech. To tell the truth, we can have no objection to this statement. It ought to be the first and foremost duty of Christian England to preach the gospel. The Christian heroes of England had to deluge the Indian soil with their hearts' blood in order to conquer India. The English are now the absolute and undisputed rulers of this country. What is the duty of a Christian Englishman may also be the duty of the Christian English Government. We ought not to object to this, and no one is likely to hear us even if we do object. We have suffered everything with patience and resignation. We have calmly borne with Buddhist propagandism, Musalman oppression and atheistic intolerance. Shall we not be able to bear with the preachings of the Christian Missionary?

Still we shall address a few words to the English Government—to the undisputed rulers of India. None but a man sincerely devout—a man, that is, who has entirely identified himself with his religion—can be a preacher of religion. The English Government, though Christian in profession, has never ruled India in the garb of a devout Christian. Englishmen came to India in the garb of traders. They have now assumed the garb of wise, far-sighted and impartial rulers maintaining a strict religious neutrality. The Musalman rulers who oppressed the Hindus were all religious fanatics. They made renegade Hindus Imams and heads of Musalman society. In fact, Hindu converts to Islam were held in great esteem and honour. And we do not think that this was a political dodge, for we read in history that the safety of Musalman rule was often threatened by renegade Hindus occupying high posts in the army. It must, therefore, be admitted that it was fanaticism which led Musalman rulers like Aurangzeb and Alla-ud-din to oppress their Hindu subjects.

The English rulers cannot, however, appear in the rôle of religious fanatics. Their education, their beliefs, their civilisation are not such as to make them take madly to the preaching of the gospel. They are, moreover, governing India as neutral and impartial mediators who have kept the Hindu and the Musalman in check and apart from each other. A mediator, to be successful, must practise the art of keeping his own beliefs somewhat in the background. This is why the English Government has in this country of Hindus and Musalmans kept the preaching of the gospel within limits. In the Queen's proclamation published after the Sepoy Mutiny of 1857, it was clearly laid down that the English Government, though Christian, would do nothing to wound the religious susceptibilities of their Hindu and Musalman subjects.

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The three hundred millions of India were so long free from anxiety and derived great assurance from this promise of religious neutrality. But all of a sudden comes Dr. Welldon's speech which has disturbed our peace of mind. This is why we freely gave vent to our feelings without at all thinking that the expression of the fear and apprehension created in our mind might throw the people into excitement. For we know very well that the Indian people have great faith in the religious neutrality of the Government. They have become accustomed to the preachings of the Christian Missionary, and they laugh away whatever is uttered by his uncontrolled and uncontrollable tongue. The Christian Missionary is in evidence everywhere and is attacking the Hindu's religion right and left, insulting the Vedas, speaking ill of the Purans and ridiculing the authority of the Brahmans. But the Hindu does not take his words seriously or no Christian Missionary would have found it possible to enter a Hindu village. We, too, would have laughed away Dr. Welldon's remarks if the sad and painful remembrance of the Consent Act had not been still rankling in our heart. We are not acquainted with the secrets of the passing of that measure; but we believe that Lord Lansdowne was urged into the passing of it by a lot of reckless and hot-headed social reformers. Lord Curzon is now our only hope and refuge. He has already assured us by his speeches in England; he has promised to uphold our religion, our manners and customs, our beliefs and convictions. We need not, therefore, be anxious. We need not fear anything. Let the Hindu be a true and sincere Hindu, observing his religious practices, respecting the gods and Brahmans, obeying the laws of his society, and no Englishman, be he ever so devout and fanatical a Christian as possible, will be able to drive him out of the shelter his religion affords him. Dr. Welldon is coming out as the Lord Bishop of Calcutta, let him do his duty. But let Lord Curzon act cautiously. Let him in act if not in words contradict what the new Lord Bishop of Calcutta has said.

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24. The same paper writes as follows:—

A Christian Missionary on the
cause of the plague.

Plague is furiously raging in Bangalore, and the plague mortality is heavy. Hindus and Musalmans, forming the bulk of the population, the mortality is the heaviest among them. Christians being few and far between, the number of Christians dying is consequently very small. A Christian Missionary, Mr. Gillings by name, has turned this fact to his advantage. Hindus and Musalmans, he is preaching, have incurred God's displeasure by not embracing Christianity, and God, in his wrath, has sent the plague for their destruction; the Christians are God's own and are, therefore, not dying of plague. Mr. Gillings is not satisfied with preaching this falsehood; he has put it in black and white. He has published a pamphlet giving an exposition of his mistaken belief and is distributing it broadcast. Dr. Welldon, it thus appears, has, so to say, got his chickens before they have been hatched. "You are perhaps aware," said the new Lord Bishop of Calcutta, addressing his English audience, "that the office to which I have been called, in the providence of God, is not strictly a missionary office. But it may interest you to know, as showing the concern which I feel for the welfare of Christian Missions, that when I was asked to go to India as a Bishop, I intimated to the Secretary of State that unless I was allowed a free hand to encourage and support Christian Missions, I would rather not go." Now that Dr. Welldon has been appointed to the Bishopric of Calcutta, he has no doubt accepted the post on the condition prescribed by him. In India he will no doubt support and encourage Christian Missions to the best of his power and ability. He will try his best to fill the country with Christians, for, in his opinion, "it is the duty of England to make India Christian."

During Lord Wellesley's rule Christian Missionaries like Ward and Marshman were not allowed to preach in British India and had to take shelter in Serampore, then a Danish possession. The British Government of that time feared that the preachings of the Christian Missionary might irritate Hindus and Musalmans and goad them to rebellion. There is no such fear now, but still the Government and its officials have to maintain a strict religious neutrality. The ordinary Christian Missionary may say anything he likes in his preachings, without doing any serious harm, but the Lord Bishop of Calcutta is not an ordinary Christian Missionary; the Governor-General is one of his flock and is, in the present case, one of his friends. It is not at all strange,

therefore, that Dr. Welldon's speech has annoyed not only Hindus and Musalmans, but also many officials who are well-wishers of the Government. The *Bangavasi*, as an organ of the Hindu community, has been obliged to protest against Dr. Welldon's utterance, and it is far from being strange that the *Indian Witness*, which is an organ of the Christian community, should be offended with that paper and praise the new Lord Bishop of Calcutta. In England, Dr. Welldon is being encouraged and has even gained the support of the *Times*. Let Lord Curzon reassure us, for Dr. Welldon's speech has already produced its effect in India, as is proved by Mr. Gilling's strange deliverance on the cause of the outbreak of plague in this country.

25. In the opinion of the same paper export of wheat from India is not benefiting that country in any way. In the course of the last eight months, as much as one crore and sixty-three lakhs hundredweights of wheat have been exported from India. This heavy export would have done nothing but good to the country, if the country had been as fertile and thinly populated as America. But that is not the case. A heavy export of food-stuffs from India means starvation for the Indian people. Formerly the Indian peasant used to keep a portion of his wheat for his own consumption, and the staple-food of the Punjab was wheat. In these days, however, the wheat-growers of the Punjab consume very little of the wheat they grow. They have generally to satisfy themselves with maize and other coarser grains. The cultivation of wheat is increasing, but almost the whole of the outturn is sent out of the country. Export benefits a country only when it exports what is left after making its own full and proper consumption. That is the case with America, but not with India. Export of wheat is, therefore, injuring and not benefiting India.

26. The same paper writes as follows:—

The English poor and the Indian poor—contrasted.

There can be no comparison of India with England. Take one instance. There is a good deal of difference between the English standard and the Indian standard of opulence. In England, a man possessing a crore might not be reckoned a rich man, but in India, a man with a lakh of rupees would be thought passing rich. In the same way, the Indian standard of poverty differs from the English standard thereof. The English labourer earning about fifteen hundred rupees a year is regarded as a poor man, whereas in India a clerk with this income would be regarded as a fortunate man. In his speech in the Chamber of Commerce, Lord Elgin observed that the number of poor men in India was small; the average income of an Indian was small, but his wants were limited. Things Indian, further observed His Lordship, should not be judged by an English standard. We do not contradict Lord Elgin. We cannot but admit that love of luxury is the chief cause of impoverishment. The English labourer is a slave to luxury and this is why he is so helplessly poor, though possessed of an income which would be considered large in India. The English operative is, as regards his income and mode of life, on the same footing with an Indian gentleman. This is why he is so discontented with his lot. This is why the chances of a labour revolution are increasing in England. This is also why we are annoyed to see the Indian labourer taking more and more to Western luxury. The Indian official, however, takes this growing fondness for Western luxury on the part of the Indian labourer as a mark of his increasing opulence, and we are glad to find Lord Elgin taking a different view of the matter and declaring himself against that addiction to luxury, which is gradually becoming rooted in this country. His Lordship would have done well if he had declared himself in this way when he was the Governor-General of India. Love of luxury is gaining ground among the people during British rule, and they are becoming poor by reason of extravagance and not poor in the ordinary acceptation of the term. This wave of Western luxury that is just rolling into this country should be checked and the Indian people prevented from being ruined by extravagance in this way. But no one cares to do *this*.

27. The same paper has the following on the last garden party at Belvedere:—

The garden party at Belvedere.

On the 9th January last, there was a garden party at Belvedere to which the *élite* of the town were invited by the Lieute-

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nant-Governor to accord a hearty welcome to Lord and Lady Curzon. The Lieutenant-Governor received his guests, one and all, most cordially, and the party consisted of Rajas and Maharajas and ladies and gentlemen, both native and European, numbering about five hundred. The Lieutenant-Governor made time to talk to one and all and gave no one cause for dissatisfaction. Lord and Lady Curzon arrived at about 5 o'clock. The Viceroy first went round the place and then joined the party, taking off his hat each time a *salaam* was made to him. He is very courteous in his speech. His voice is sweet, his eyes are bright and his aquiline nose indicates intelligence, while his smiling lips are the index of a sincere heart. His Excellency was agreeably surprised to see native gentlemen speaking English fluently and correctly. He did not fail to express his surprise with reference to Raja Sasisekhareswar Ray. Lady Curzon came in a rose-coloured gown, which heightened her beauty. Effulgent as the light of the rising sun, Her Excellency went round the place, scattering her beauty's lustre in all directions. She then took her seat on the throne just as a ruler's consort should, and then the band of the Gloucester Regiment struck up a melodious tune at some distance. The sweet discourse wafted to us made us forget the world for a while and enjoy unalloyed pleasure. Such intercourse between the rulers and the ruled is highly desirable. Such garden parties often serve to sweeten the relations between the rulers and the ruled, to remove all causes of complaint from the mind of the subject people, and to make the feeling of subjection lighter in their heart.

BASUMATI,
Jan. 19th, 1899.

28. The *Basumati* of the 19th January writes as follows:—

Lord Curzon's utterances.

We cannot but praise Lord Curzon for his replies to the several addresses of welcome. He has given proof of farsightedness and largeheartedness by not making any pronouncement as regards the future. Lord Curzon's statement that the ideal of the British Government for the last forty years has enabled the Indian people to rightly appreciate local self-government, induces us to believe that he will hold a liberal view with reference to the Calcutta Municipal Bill. We pray that Lord Curzon will fulfil all our expectations and encourage and improve the commerce and industry of the country. May his noble words be translated into noble deeds and may he rule the people justly and impartially—is our only prayer to God.

BASUMATI,

29. The same paper has a cartoon showing mother India with her children making the following prayer to Lord Curzon who has just landed on Indian soil and stands hat in hand:—

Mother India's prayer to Lord Curzon.

Mother India's utterances.

The mother of three hundred millions of children
Prays to you, O Viceroy,
That her children may not, under your rule,
Have to suffer from want of food and want of clothing.
You are wise and old in experience,
Never forget that India's children are always loyal.
Famine and earthquake, plague and frontier war
Last year carried away many of her children.
Representative of Abhaya assure them of protection,
And by God's grace you will earn renown.
Hear from my children my tale of woe,
She was once a happy Queen,
But to-day she stands a suppliant at your door
And places her children in your charge.
If it is your desire to promote India's welfare
Do not again deluge the earth with blood.
That you may promote art and industry and education
Is India's earnest prayer.

URIYA PAPERS.

30. The *Uriya and Navasamvad* of the 19th October is sorry to notice the great loss of human life in India, due to wild beasts and snakes, and recommends that the unwise provisions of the Arms Act, which have practically disarmed the Indians, be removed at once.

URIYA AND
NAVASAMVAD,
Oct. 19th, 1898.

31. The same paper raises a large number of objections to the terms of the *kabuliyat*, that the zamindars of Orissa have been compelled to execute, and observes that in the interests of fairness they ought to be revised by all means. The writer concludes his article by observing that a large number of zamindaris will be put up to auction as the law has made it very difficult for the zamindars to realise their rents from the raiyats, especially *bajiafti-lakhirajdar* raiyats, in due time.

URIYA AND
NAVASAMVAD.

32. The *Samvadvahika* of the 20th October is sorry to point out that the abolition of the manufacture of salt in Orissa has greatly increased the distress of a large number of men and women in the province. It is a pity that local interests should be sacrificed to further the interests of foreign traders, and no Government having any love and regard for its people can tolerate such a state of things.

SAMVADVAIKA,
Oct. 20th, 1898.

33. Referring to the slaughter of monkeys in Puri, the *Sambalpur Hitaishini* of the 26th October suggests the deportation of such of them as are mischievous to a distant jungle, so that Hindu feeling in the matter may be respected. The writer alludes to the treatment accorded to Benares monkeys several years ago in support of his contention.

SAMBALPUR
HITAISHINI,
Oct. 16th, 1898.

34. The same paper questions the propriety of an order passed under the Arms Act in the district of Tanjore to the effect that no other member of a family has any right to use a gun even in self-defence, when the member whose name is registered under that Act as a license-holder is absent from the family-house. The writer is of opinion that the Arms Act should not be worked so rigorously when life and property are in danger.

SAMBALPUR
HITAISHINI.

35. Referring to the speech of Sir A. P. MacDonnell, delivered in England, the *Sambalpur Hitaishini* of the 2nd November observes that all Heads of Administrations in India should follow his example and learn to rule India with sympathy and vigour, without which no real efficiency can be secured in any department of Government.

SAMBALPUR
HITAISHINI,

36. The *Utkaldipika* of 5th November is sorry to observe that notwithstanding repeated protests, Government have resolved to impose the chaukidari tax on the people of Orissa, and thereby created a source of distress and trouble for the people.

UTKALDIPKA,
Nov. 5th, 1898.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 21st January 1899.

